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FOLK-LORE SCRAP-BOOK.

TREE-PLANTING AT CHILDBIRTH. — From "The Legend of Perseus," by E. Sidney Hartland, elsewhere reviewed, we take the following paragraphs: —

"On the island of Bali, in the East Indies, a cocoa palm is simply planted. It is called the child's 'Life-plant,' and is believed to grow up equally with him. When twins are born, in some Zulu tribes, the father plants two euphorbia-trees near the door of the hut. Among the Mbengas of Western Africa, when two babes are born on the same day, two trees of the same kind are planted, and the people dance round them. The life of each of the children is believed to be bound up with one of the trees; and if the tree dies, or is thrown down, they are sure that the child will die soon. The life of a new-born child is united by some of the Papuans with that of the tree by driving a pebble into the bark. . . . This is supposed to give them complete mastery over the child's life; if the tree is cut down, the child will die. . . . According to the Babylonian Talmud it was a Hebrew practice to plant a cedar at the birth of a boy, and a pine at the birth of a girl. On the New Marquesas Islands a breadfruit-tree is set apart for the use of every infant at its birth; or, if the parents are too poor to do this, a sapling is immediately planted. The fruit of the tree is taboo to every one save the child; even the parents dare not touch it. Among several European nations it is, or has been up to recent times, the custom to plant a tree at the birth of a child. When the poet Vergil was born, his parents are said to have planted a poplar, in the hope that, as that tree overtopped all the rest, their son's greatness would outstrip all others'. Poplars are still set in the neighborhood of Turin when a girl is born; and they become in after years the maiden's dower. In Switzerland an apple-tree is set for a boy, a pear or nut for a girl; and it is believed that as the young tree flourishes, so will the child. In Aargau, in particular, it was the custom, not many years back, to plant a fruit-tree on the land of the commune for every infant that was born; and if a father was enraged with a son who was at a distance, and therefore out of his reach, he would go to the field and cut down the tree planted at his son's birth. In England we still hear sometimes of trees being planted at a birth. Count de Gubernatis, I know not on what authority, asserts that there are families in Russia, Germany, England, France, and Italy, whose practice is to plant at the birth of a child a fruit-tree, which is loved and tended with special care as the symbol of the child and of the child's fate. Only thirty years ago it was the custom of the good folk of Liège to plant a tree in the garden when a child was born; a custom which, it seems, is still continued in some parts of Belgium. In the province of Canton, in China, although we are not informed that trees are planted on the like occasions, we seem to have a relic of some such practice in the superstition requiring a child's fortune to be told, in order to ascertain the particular idol or tree to which he belongs. It is thought that a tree is planted in the spirit-world to

represent the life in this world, and that the child is as much the fruit of the tree as it is that of the womb. It is difficult to see how such a thought could have originated, unless it were connected with the planting of a tree in this world when the babe was born.

Nor is it only at a birth that the life-token is planted. Among the English-speaking population on the Eastern Shore of the Chesapeake, when one of a family leaves home, a bit of live-for-ever is stuck in the ground to indicate the fortune of the absent one. It will flourish if he prosper; otherwise it will wither or die. An Italian work, falsely attributed to Cornelius Agrippa, gives the following prescription for divining the health of a person not far distant: Gather onions on the eve of every Christmas, and put them on an altar, and under every onion write the name of one of the persons as to whom information is desired. When planted, the onion that sprouts the first will clearly announce that the person whose name it bears is well. In the northeast of Scotland, when potatoes were dug for the first time in the season, a stem was put for each member of the family, the father first, the mother next, and the rest in order of age. Omens of the prosperity of the year were drawn from the number and size of the potatoes growing from each stem. Every Roman emperor solemnly planted on the Capitol a laurel, which was said to wither when he was about to die. It was the custom, too, of a successful general at his triumph to plant in a shrubbery set by Livia a laurel, which was believed to fade away after his death.

A PUEBLO RABBIT-HUNT.—Under the signature of "J. M. S.," a writer in the "New York Evening Post," July 20, 1895, dating his letter from Albuquerque, N. M., gives an account of a rabbit-hunt in New Mexico.

"The Pueblo Indians of New Mexico have an annual rabbit-hunt, which is a great event with them. It takes place with the appearance of the new moon in September. A sacred dance precedes the hunt, for with the Pueblo Indian dancing is a form of worship as well as of amusement.

"The ceremonies of the annual rabbit drive are conducted by the *shaman* (medicine-man) of the village. Under his direction prayer-plumes are planted around the village on the day preceding the hunt. These 'prayers' are sticks, notched at one end, about a foot in length, with a tuft of feathers tied on with a corn shred. Only feathers of the brightest plumage are used, as those of the woodpecker, bluebird, or redbird. Black feathers are considered to bring bad luck. The feathers of a blackbird or of a raven are of ill omen, and if found in the possession of any one he would be taken from the village and beaten to death as a witch. These 'prayers' are planted at intervals of about fifty feet in every direction for about a mile from the village. The distributors of them are first sprinkled by the *shaman* with sacred corn-meal. The 'prayers' are first planted to the east, and then to the north, south, and west; and the myriads of plumes seen on a plain give a picturesque appearance, something like a field of vari-colored flowers, or a garden in bloom.

"In front of every Pueblo village, facing to the east, is a shrine — a four